THEORY TO TASK: MOTIVATING MEMBERS TO SERVICE AND MINISTRIES IN AN AFRICAN AMERICAN SEVENTH-DAY ADVENTIST CHURCH

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ABSTRACT

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This project was designed to motivate members of the Hilltop Seventh-day Adventist Church in Columbus, Ohio to become actively involved in service and ministry by stressing the teaching of scripture in order to awaken a deeper sense of spirituality among the church membership. The pastor, along with selected leaders, led nine sessions of teaching, and dialogue, followed by assessments over a period of twelve weeks. There was a Pre Test and Post Test survey given to evaluate the overall effectiveness of the model. Results of the model demonstrated an attitudinal shift among members toward ministry and service. This assisted some members in the discovery of their spiritual gifts.

Introduction

This project grew out of a concern both for the church and the community. The question arose in light of all the problems in the community. How does the church respond?

Looking at the community surrounding the Hilltop Seventh-day Adventist Church, one can readily see that there are serious problems. Ninety percent of the residents are African Americans, many of whom live in low income housing. Because of the economic status in this area, crime is very high. Black on black crime is climbing higher and higher each year. Many of the crimes that are taking place are drug related.

Another serious concern is that of teenage pregnancy. It has become common to see young girls in the neighborhood pushing babies in strollers. Many of these young girls are simply looking to be loved and accepted. It is a vicious cycle because many of them come from broken homes. It is evident in the homes of a single parent that the mother is responsible for being both father and mother.

This predominantly African American community needs to be ministered to. With divorce being widespread, rising incidents of child and drug abuse run rampant, there is a great challenge and responsibility facing the church. The church must reach out and lift up this hurting community.

The role and function of the contemporary church must change in order to meet the diverse needs of its members and the community. Jesus was a liberator. He always sought those who where oppressed in order to lift them up. The Bible says of Jesus: "And He went about all the cities and villages, and teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."[1]

Jesus came as a servant to minister to the needs of the oppressed. To accomplish this, He mingled with people as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow me." It was His mission to bring complete restoration to humankind.

The Bible continues to comment about His concern for ministry. It says:

> But when He saw the multitude, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of harvest, that he will send forth laborers into his vineyard.[2]

As I approached this model of ministry, I was confronted with two realities. First, there is an African American community in need of "Laborers" sitting right on the door steps of the Hilltop Seventh-day Adventist Church.

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[1]Matthew 9:35

[2]Matthew 9:36-38

Secondly, there are members in the pews who need to be motivated to become actively engaged in service. At least two questions I am confronted with are: How we engage members in ministry? What can the church do to address this concern?

The proposed model was designed to help members become more involved in ministering to those in both the church and the community. As this model is developed, it should be stressed that one of the goals is to assist members in developing an attitude shift about ministry.

Ministry is very broad in that it can range from giving a cup of water to building a church. Wherever we are, God expects the people of God to minister to others. Jesus came not to be ministered unto, but He came to minister unto others. The type and way ministry is performed is based on the capacity of the individual. Ministry takes place wherever a Christian happens to be, whenever a Christian is called to minister, with whomever a Christian happens to meet, using whatever gifts a Christian has been given. Therefore, I contend that the program of the church should include a process whereby every member can be assimilated and participate in the ministries of the church. I am not suggesting that there will be 100% participation by every member. But a church should have something in place that assures and assists those members who have a desire to serve.

The reality that I face in approaching this model is there are members sitting in the pews who carry with them a sense of inadequacy about service and by extension about themselves. For some it stems from not having good self worth. There is an attitude of inferiority. These individuals need to be reminded that in the sight of God

they have value and worth.

Then there are those members who experience burnout from doing too much in areas of ministries they were coerced into. There are those good hearted members who feel they have to serve in any area when asked. They consider saying "no" as not being a faithful Christian, so they say "yes" to everything that is asked of them. As a result, there is a negative attitude that has developed toward ministry and serving in the church.

The reality that I would like to create is that of involving more members into an active service. Every person should strive to become involved in some type of ministry. There are a series of statements that have challenged me concerning this vital point. Ellen G. White, one of the founders of the SDA Church, says:

> There are some who are willing to go to the end of the earth in order to carry the light of truth to people, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God. People are instruments in the hand of God, employed to accomplish purpose of grace and mercy. Each has a part to act; to each is granted a measure of light adopted to the necessities of their time and sufficient to enable that person to perform the work which God has given them to do.[3]

God is inclusive in that every member can participate in serving others in some capacity. Serving others is important because it demonstrates an attitude towards God. With this in mind one may ask the question, "Why is serving so important? To

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[3]Ellen G. White, Testimonies For The Church, Vol. 9 (Mountainview, California: Pacific Press Publishing Assoc., 1948), p. 103.

answer this question, I refer to Ellen G. White's comments which state:

> A distinct work is assigned to every Christian. God could have reached this object in saving sinners without our aid; but in order for us to develop a character like Christ we must share in His work. In order to enter into this joy, the joy of seeing souls redeemed by Jesus' sacrifice, we must participate in his labors for their redemption.[4]

She points out several important points that should not go unnoticed. First of all, she says God has given every Christian a distinct work. Secondly, she says by doing our work, it helps us develop a character like Christ. Thirdly, she talks about experiencing joy. In short, we must do what God has assigned us to do if we want to be fulfilled. What is the responsibility of the church in the process of helping members find their distinct work? As I see it, the church is more than a hospital for sinners; it should be seen as a job placement center for saints.

Diane Tracey, President of her own management consulting firm, is a keen student of human nature who understands what makes a person effective in the workplace. She writes from a business perspective, but the principles and concepts that she uses can be applied to a church. Notice what she says:

> The secret of achieving success as a manager and as a company lie in learning how to release the hidden potential of people. <u>It lies in helping workers on all levels, from sweepers to executive, experience a sense of their own power.</u> There are no success limits for the managers who master this art. Likewise the company that reward managers for successfully employing this art dramatically increased its ability to achieve its objective. Real power, however, works just the opposite way. It flows from the bottom up rather than

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[4]Ellen G. White, <u>The Desires Of Ages</u>, (Mountainview, California: Pacific Press Assoc., 1940), p. 42.

> top down. Ultimate power comes not by intimidating people with brute force, but freeing them so that they can be all they can be.[5]

She further explains, that a manager maximizes their own power and opportunity for success when they enable the people who work for them to achieve a sense of power and success. With everyone, it becomes the responsibility of both the church and its members to strive for liberation. As mentioned previously, power comes to individuals who have been freed up to be all they can be. The manager, must seek to help people, males and females, develop a sense of their own power.

In order for Christianity to be authentic, it must liberate and free people from every form of oppression or bondage. James Cone, known as the Father of Liberation Theology elaborates eloquently when he states:

> The significance of Black Theology is found in the conviction that the content of Christian gospel of liberation. This means that any talk about, God that fails to take seriously the righteousness of God as revealed in the liberation of the weak and downtrodden is not Christian language. It may be "religious" or "churchly" and thus patriotic, but is has nothing to do with Him who has called us into being and who came to us in Jesus Christ and is present as the Holy Spirit with us today.[6]

The whole purpose of the gospel is to free the downtrodden. It is to lift up all hurting humanity. As I analyzed the problem confronting the church, my studies

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[5]Diane Tracey, 10 Steps To Empowerment, (New York: William Morrow Publishers, 1990), p. 12.

[6]James H. Cone, "Black Theology and Black Liberation:," in Black Theology: A Documentary History, Vol. 2, 1980-1992. eds James H. Cone and Gayraud S. Wilmore (New York: Orbis Books 1994), p. 109.

reveal that if persons are going to be free, they must do what they were designed to do. In other words, they must experience for themselves the purpose of being what God has called them to be.

In light of all that has been said concerning this matter, I personally have a burden for helping members find fulfilled, fruitful ministries in and outside the church. This project is structured to show that ministry and service is possible for every member.

The content of this paper is as follows. In Chapter 1, I will give a brief contextual analysis of the Hilltop S.D.A. Church process of election of officers and how it has impacted the church. Following this analysis will be the Historical, Theological and Biblical Foundation of the church. Chapter 2 will discuss the design and implementation and results of the model. Chapter 3 will be the Evaluation of the Model and Chapter 4 will discuss the Model's future, Replication and Limitation/Possibilities.

Chapter I

Theological Framework

Context Analysis

In my context of ministry the process or system of electing individuals to position of ministries in the Seventh-day Adventist Church, specifically the Hilltop S.D.A. Church, is to a great degree crippling the people of God. This process is not seeking to be oppressive, but by omission, this system inevitably overlooks a large number of very gifted members. James Cones says:

> Because the church is the community that participates in Jesus Christ's liberating work in history, it can never endorse "law and order" that causes suffering. To do so is to say yes to structure of oppression. Because the church has received the gospel-hint and has accepted what that means for human existence, the church must be a revolutionary community, breaking laws that destroy persons.[7]

It becomes the responsibility of the church and its members to eradicate anything that hinders the growth and freedom of the person. To do this, the church must reexamine and critically study its procedures, how it conducts the operation of the church.

Oppression comes in different forms and shapes. Throughout history we have

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[7]James H. Cone, A Black Theology of Liberation, (New York: Orbis Books 1994), p. 130.

observed the oppression of Jews, Blacks, women, Whites, and the poor. Webster Dictionary defines oppression as: "An unjust or cruel exercise of power or authority." One can be oppressed by a government, a person, a group of people, a system or even a process.

Year after year the process is the same, individuals are elected. Once those positions are filled, far too many members sit and become spectators. For too long members have assumed that if they are not in an elected official position, they do not have to serve in the church. A church office is only a means to do ministry, it is not a ministry itself.

Presently, it is done in the following manner. There are certain names that reappear just because they have served before. The committee that selects these names has no profile of the member's qualifications. They are chosen usually based on popularity and visibility. As a result, those members who are not outspoken are left outside of viable ministries, so they think.

The question may be asked, "Why are not more willing to serve?" As one looks closer at the question, one may ask, "Why cannot more members serve?" As I address this problem of motivating members to minister and to serve, it needs to be clarified that part of the problem may be inherent in the system.

In many cases it is not that members do not want to serve in ministries. It is the way members are asked or it may be the system that keeps them from serving in the church or the community.

Peter Senge, the Director of the Systems Thinking and Organizational Learning Program at MIT's Sloan School of Management, in his book, The Fifth Discipline,

broadens this thought by stating: A learning organization is a place where people are continually discovering how they create their reality, and how they can change it.[8]

Ezra Jones a specialist in church growth and a General Secretary of the General Board of Discipleship, a national agency of the United Methodist Church, comments by saying, "The system is designed for the results it is getting. If you want different results, you will have to redesign the system.[9]

There need to be in place an ongoing program where members are systematically informed about how they can make an impact in ministry. The system I am referring to must educate and inform members of their responsibility to the cause of God. There must be ownership on the part of every member to sense his/her obligation for the outreach and growth of the body of Christ.

The Bible makes this point when it states:

> From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body into the edifying of itself in love.[10]

Notice that Paul says every joint supplieth. According to this Bible reference the way the church body grows is when every part makes it contribution, not just a few, but every part. Therefore, this model would seek to lay a biblical foundation that would help motivate members to minister and serve the community and the body

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[8]Peter M. Senge, The Fifth Discipline, (New York: Doubleday Currency Publishing, 1990), p. 12,13.

[9]Ezra Earl Jones, Quest For Quality In The Church, (Nashville: Discipleship Resources Publishing, 1993), p. VI.

[10]Ephesians 4:16

of Christ.

In order for this model to be clear, it will be necessary to develop a Historical, Theological and Biblical foundation to undergird this model.

Historical

There is this prevailing mindset in our pews that views the Pastor as the only one qualified to do ministry. His job is never done, there is always something for him to do. In many cases, the Pastor tries to do it all in order to meet the expectations of the members. The question that needs to be raised is, "Is it biblical for the paid clergy to try and do all the church work?"

Let us examine and explore some history to see how we came to this point of believing the Pastor must do it all. Patricia Page, an Educational Consultant at Duke Divinity School, who specializes in strengthening lay people for ministry says:

> The Christian church started as a lay movement. As long as the church was seen primarily as the fellowship of the Holy Spirit, the laity took an active part in its organization and liturgy. From the beginning of the church Christian people had undertaken the ministry of service to others. In Acts we are told about how they shard their goods (4:32 - 5:11) and collected money to assist the Christian in need (11:29-30). Also, from the early days Christian people took responsibility for telling the good news of Jesus Christ for teaching the faith and practices of their way.[11]

It was the members carrying out ministries in the community of believers. They were responsible for serving each other and ministering to a lost world. There was no division or distinction between clergy and laity. In fact, it was not until after Constantine that the Christian church felt a pronounce division between clergy and and laity. Darrell W. Robinson, Vice President of Evangelism and Home Mission

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[11]Patricia N. Page, All God's People Are Ministers, Minneapolis: Augsburg Press, 1994), p. 35.

Board of Southern Baptist Convention, gives penetrating insight on the subject when He mentions in his book, Total Church Life, that ministry was taken from the people and placed in the hands of the bishops. He says:

> Gradually, there developed a strong elevation of the clergy and distrust of the laity. The Bible was taken out of the hands of the laity. It was felt that only the clergy adequately understand it. Only the clergy could do the spiritual work of ministry.[12]

As Robinson points out, it was a gradual change that took place. As a result, it produced strong leaders, but weak people. Because of this system, the common folk suffered greatly. According to history, we know it as the "Dark Ages." Again, it was considered dark because the people were under a system of oppression. Notice the trend. The Bible was taken from them, and they were instructed by men who interpreted the Bible for them. At that time, the ruling class was content to let the Bishops or leading clergy interpret the Bible for the masses. Jacquelyn Grant, Associate Professor of Theology at Interdenominational Theological Center in Atlanta comments by saying:

> Those to whom the church has entrusted the task of interpreting the meaning of God's activity in the world have been too content to represent the ruling classes. For this reason, say the liberation theologians, theology has generally not spoken to those who are oppressed by the political establishment.[13]

In her comment we see the danger and detriment that follows when someone else performs theology for a people. It is clear that the problem historically arises out

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[12]Darrell W. Robinson, Total Church Life, (Nashville: Broadman Press, 1985), p. 105.

[13]Jacquelyn Grant, "Black Theology and The Black Woman," Black Theology: A Documentary History Vol. 2: 1966-1967. eds James H. Cone and Gayraud S. Wilmore (New York: Orbis Books 1993), p. 323.

of misapplication and misinterpretation of the Bible. As it was noted, Classism was the result of such a takeover by the leading clergy. There was the rich class and the poor class, the have's and the have not's, the oppressor and the oppressed. That is what created a division between the clergy and the laity.

Let's consider some other important elements for our study. In the Tradition of the Black Church for example, it was customary for a man to have a powerful role in leading the church. In this tradition, the church prided itself on its strong black leadership of the preachers.

John H. Adams, Jr. confirms this fact by writing:

> The preacher in the black experience is a combination of African medicine man, rainmaker, and witch doctor all combined into one person. . .Because of this uniqueness of the Black preacher, he is considered to be an authority on all matters: economics, politics and spirituality.[14]

His list of responsibility looms large and long, from storyteller to hearing members. Charles Hamilton writes:

> The black preacher has been called upon by politicians, parishioners peacemakers and all allies. He has a perpetual constituency, the congregation, which he sees assembled for at least one to two hours each week. . .He is a kind of celebrity.[15]

Henry Mitchell is accurate when he states:

> By tradition, the black preacher has always enjoyed the status of being the natural leader of the black community. His leadership role has at times assumed a variety of forms with various responsibilities; pastor or spiritual leader, political leader, social leader, and very often the leading proponent and exemplar

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[14]John H. Adams, Jr. The Black Pulpit Revolution (Chicago: Stauggler Community Press, 1985), p. 11, 13.

[15]Charles V. Hamilton, The Black Preacher In America (New York: William Morrow, 1972), p. 12, 13.

of education.[16]

To have all this respect given was positive and very healthy. But time moved on and one looks back, it is not hard to see the downside. Everything was left for the preacher to do. If someone was sick, the preacher had to make the visit. If someone was discouraged, the preacher had to show up and dispense prayers and blessings. This has, to a degree, crippled the church in that ministry was taken from the people. Writing from a business perspective, Peter Senge says:

> The most successful corporation of 1990's will be something called a learning organization...As the world becomes more interconnected and business becomes more complex and dynamic, work must become more "learningful." It is no longer sufficient to have one person learning for the organization. A Ford or a Sloan or a Watson. It's just not possible any longer to "figure it out" from the top, and have everyone else following the orders of the "grand strategist." The organization that will truly excel in future will be the organization that discovers how to tap people's commitment and capacity to learn at all levels.[17]

When we relate this to the church, in order for liberation to take place according to Senge's statement, ministry must be all inclusive. The minister or pastor must tap into the people. This is where true liberation begins, helping and assisting members to tap into their own abilities and gifts.

In all of Adventism, there is no writer more respected than the late Ellen G. White. Seventh-day Adventists believe this prolific writer to have been an inspired prophetess like the Biblical Deborah, Huldad or Anna, who could not only foretell the future, but who also gave wise counsel in the present. She comments:

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[16]Henry H. Mitchell, Black Preachers (San Franciso: Harper and Row, 1970), p. 23.

[17]Peter Senge, The Fifth Discipline (New York: Doubleday Currency, 1990), p. 4.

> In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable cooperation. [18]

According to Ellen G. White, the pastor's or preacher's main obligation is to train the members to do the work. She further develops her concept when she states:

> The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church...In some respects the pastor occupies a position similar to that of a foreman of a gang of laboring people or the captain of a ship's crew. They are expected to see that the people over whom they are responsible, do the work assigned them correctly and promptly, and only in case of an emergency are they to execute in detail.[19]

Again, we see that the responsibility of actually doing the work should be given to the people if they are to grow. She goes on to relate the story of an owner of a large mill who once found his superintendent in a wheel pit making some simple repairs, while half dozen workers in that line were standing idly looking on. When the propiertor learned what was happening, he relieved the foreman of his responsibility.

The story illustrates the need for the pastor or leader to engage others in working in ministry. It was stated before the pastor's job is to train the laity to develop plans and to set the people to work.

Again it must be stressed, assisting members to be active in ministry is not the primary objective. The pastor's true purpose should be helping them develop and grow in Christian character. Character is formed by improving entrusted gifts and

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[18]John W. Fowler, Adventist Pastoral Ministry (Boise: Pacific Press Publishing Association, 1990), p. 181.

[19]Ibid, p. 181, 182.

talents.

This is what Liberation Theology seeks to achieve, wholeness of the person and relief from every oppressive element in the life of the individual. Through a proper understanding of spiritual gifts, one can better understand the benefits that will be achieved. God will be glorified, ministry will be implemented, and individuals will have a better understanding of their uniqueness.

Theological Foundation

A Theological Foundation for motivating and empowering members to become actively involved in service can be found in Colossians 4:17 which says, "And say to Archippus, take heed to the ministry which thou has received in the Lord, that thou fulfill it."

Paul is writing from Rome to the church in Colosse. He encourages the members there to be faithful. He picks out one member in particular and says to him "take heed to your ministry." Notice again that Paul is speaking to a fellow believer according to Philemon 2. His name is Archippus and Paul tells him, "Fulfill your ministry." He is a member there in the local congregation. As Paul speaks to him, the message speaks to us, fulfill the ministry God has given you.

The church must begin to see that because God has enlightened the believer, that person becomes obligated to do ministry. One may ask "What is Ministry?" Patricia Page says, Ministry is both corporate and personal. Ministry is not the things we do or the titles we hold; rather it is a bond between us and God and between us and the rest of God's people.[20]

If ministering is going to take place, we must begin to redefine and refocus our

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[20]Patricia N. Page, All God's People Are Ministers (Minneapolis: Augsburg Press, 1993), p. 13.

understanding of ministry.

Because of the many problems facing the church today, the church must change in order to meet the diverse needs of the people. With divorce at an all time high, family breakups on the rise, child abuse prevalent throughout the land, drug abuse and drug addiction sweeping across the country the world is in need of assistance. During this time of great crisis, God is looking for someone to minister to the people. It must be understood that ministry is not an option; it is the very thing Jesus is calling us to do. According to Luke 4:18,19, He describes the good news as deliverance for the poor, the captive, the blind, and the oppressed.

There are multiple concerns facing the church both inside and out. There are those on the outside being oppressed by the entanglements of the world. Then there are those on the inside struggling with major problems as well. How can these issues be addressed? Can one man or woman or few a people handle these problems? The answer to this is, "No". One man or woman cannot carry the burden alone without paying a price physically, emotionally, and spiritually. With all the concerns that have been mentioned, one person cannot handle it. In the Old Testament there is a good example of this with respect to Moses and his father-in-law, Jethro. Jethro visited Moses and after a while, he noticed how Moses was trying to do everything himself.

Jethro said to Moses: "The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee. For this thing is so heavy for

thee; thou art not able to perform it thyself alone."[21]

Jethro challenged him to listen to some wise counsel. He said choose some "men" to help you. Delegate the responsibility to those who are capable of performing ministry.

Jesus, while on earth, did the same thing. He chose twelve men to teach and train for ministry. He even recognized that to be effective, He would need to share the work with others. His model of ministry serves as the model for us today. The Bible record states that He called them and then he sent them to do ministry. They were to go back into their communities and call men and women, boys and girls to salvation. It was not enough for them to be saved individually, they were to share it with the community. In each of these examples, an attitude of service was present. From a spiritual perspective, it is that attitudinal shift that makes ministry effective.

Dwight Hopkins, Professor at University of Chicago, School of Divinity supports this point when he says:

> One cannot be a human being unless one becomes a part of, feels a responsibility to and serves the community. To preserve the community's well-being (through liberation) in African religion is to preserve the individuals' well-being (through salvation). Thus salvation and liberation becomes a holistic individual-collective and personal-systemic ultimate concern.[22]

Hopkins alludes to the fact that in the African religions, whatever happened to the communal gathering affected the individual; whatever happened to the individual had an impact on the community.

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[21]Exodus 18: 17, 18.

[22]Dwight N. Hopkins, Shoes That Fit Our Feet (New York: Orbis Books, 1993), p. 17.

Understanding this thought, no one is saved for himself or herself. We are called out by God to be used by God to make an impact on those around us.

Ministry then takes place wherever we happen to be, whenever we are called, whomever we happen to meet, using the gifts God has given us. It is not confined to a building; it becomes universal.

God has called all to participate in the building up of the community of Faith. Concerning church, we must be consistently fair in allowing God to select those individuals for ministry. Elias Farajoye-Jones, Associate Professor of History and Religion, Howard Divinity School, makes an eye opening statement when he says: "It is imperative that all who speak and teach in the church be helped to understand that it is necessary to be inclusive of women and men in the life when they speak, preach and teach."[23]

It is also vital that each member grasp a sense of worth and value. Why are some living victorious lives and others feeling defeated?

To answer this question, Darrell W. Robinson says:

> Many of our people are living defeated lives because they think they are unimportant. They do not have the challenge to be involved in the body life of the church. Accept your uniqueness! This is the secret of contentment. Let God use your individuality in the church. This is the source of great dynamic for the church.[24]

Allowing each member to become involved in serving will lift many from the

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[23]Elias Farajoye-Jones, "Breaking Silence," in Black Theology: A Documentary History Vol. 2, 1980-1992, eds James H. Cone and Gayraud S. Wilmore (New York: Orbis Books, 1992), p. 158.

[24]Darrell W. Robinson, Total Church Life, (Nashville: Broadman Press, 1985), p. 29.

valley of despair and defeat. The whole concept of liberation theology is concerned with lifting up the downtrodden. Lifting up those who are in despair. With a better understanding of Spiritual gifts it will aid in the goal of liberation. The theology of spiritual gifts is revealed in 1 Cor. 12:22-24. The discussion Paul has here deals with the "underside" of those in the church who fell to see their importance. In verse 22 it stresses that the part that seems to be more feeble is really more necessary. There is this togetherness of the body that Paul stresses. He continues in verse 26 to say when one suffers, we all suffer. Liberation theology, Womanist theology seeks to eradicate any type of bondage or suffering. Therefore the proper exposure to spiritual gifts will aid in lifting members from despair and defeat.

Biblical Foundation

Jesus did not leave us powerless. He gave gifts and talents to be used until his return. This is how the Bible explains the context of Matthew 24, 25:

> And Jesus went out and departed from the temple and his disciples came to him to shew him the building of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives the disciples came unto him privately saying, tell us when shall these things be? And what shall be the sign of thy coming, and of the end of the world?. . .[25]

What follows is a list of signs that Jesus shares with His disciples concerning His return. As He continues His conversation concerning His return, he alludes to the fact in Chapter 24 how some will be ready and some will not. In verse 44, He sums it up by saying: "Therefore be ye also ready for such an hour as ye think not the Son of Man cometh."

This same theme continues over into Chapter 25, "The Second Coming." His concern now is shared in a parable concerning ten virgins. His main point of concern now is that in waiting for His return, the church will grow weary and fall into a slumbering state. The parable illustrates that only those who make prior preparation by having enough oil will be ready to meet the Bridegroom when He comes.

The overall theme in Matthew 24, 25 deals with the Second Coming of Jesus. As was stated before, some issues of concern jump out in these chapters. Looking

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[25]Matthew 24: 1,2

now at the context and the overall theme, when one restudies the parables of the talents,

one must ask the question, "Why would that be a concern for Jesus?"

In Matthew 25:14, the Bible states: "For the Kingdom of Heaven is as a man traveling into a far country, who called his own servants and delivered unto them this goods." What were the goods? According to the parable which follows, they were talents. In the broader sense, Jesus was saying that before He returns, His people on earth will be operating under the administration of the Holy Spirit through the gifts He bestows.

There are five basic principles one can extract from this parable.

1). God gives gifts.

2). He gives them according to the ability that He sees in the person.

3). He expects us to improve on them.

4). He will judge us on how we used them.

5). Everybody is endowed with at least one gift.

One Bible commentator makes this point:

> The special gifts of the Spirit are not only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. . .[26]

Why is this a prevailing problem in the church? The Seventh-day Adventist Church. In light of these great truths the question must be raised, "Why are not more serving?"

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[26]Ellen G. White, Christ Object Lessons, (Nashville: Review and Herald Publishers, 1969), p. 328.

I have struggled to find the answer to this question. It became apparent that there was nothing in place to actually help members move into ministry. I discovered a statement that explained the problem. Dr. James W. Zackrison, Director of Church Growth Ministries in Southern California, makes an astonishing point when he says:

> We Adventists are very much oriented toward personal holiness. Living a holy life and preparing for the time of trouble are concepts we hear about regularly in sermons, classes, books, and magazines. Holy living is certainly important. You don't get to heaven without it. On the other hand, holy living alone is only half the cake. The means by which this is accomplished is through the assignment of spiritual gifts to every believer by the Holy Spirit. Prior to 1980, The fundamental beliefs of Seventh-day Adventist contained a statement regarding the gift of prophecy but were silent on all other gifts. In 1980, a specific statement of beliefs in all the gifts of the Spirit was added.[27]

The problem that exists is mentioned in the statement above, "The means by which this is accomplished is through the assignment of spiritual gifts to every believer by the Holy Spirit." The statement that follows tells us that when it came to the other gifts, nothing was mentioned. Part of the problem is due to the oversight of spiritual gifts.

How then do we get members involved in ministry? The next chapter will seek to outline a model of ministry that will demonstrate how this can take place.

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[27]James W. Zackrison, Power To Witness, (Boise: Pacific Press Publishing Association 1993), p. 101.

Chapter 2

Design Of The Model

The creation of this model expanded out of a concern to help move and motivate more members into active service and ministries.

In preparation for this teaching model of ministry it was necessary to go to key leader in the church. After much discussion, I was encouraged to sit down with my Board of Elders. The reason for this meeting was to discuss with them my passion and desire for more members to be involved in the ministries and life of the church. In return they shared with me their concerns regarding the church. Out of this meeting came a common bond. There was a united concern about the condition of our members and their involvement in the church. Because of the Elders' concerns and commitment, five of them were chosen as my Context Associates. We decided that we would meet on Monday evenings from 5:30 - 7:30 PM to discuss how we would approach this model.

The first meeting, I shared with them my involvement in the Doctor of Ministry Program. I explained to them my group emphasis and the process of the program. I shared with them the need to develop a model of ministry that would aid us in this process. The meaning and purpose of context associates were spelled out at this meeting. At this point, five consultants had already been chosen. Their main task was to give feedback and information concerning this project.

At our next meeting the discussion centered around how we could best facilitate the growth of our members and aid them in discovering a ministry in which to serve. Together with the associates a survey was developed. The purpose of this survey was to determine the mindset of the members towards spiritual gifts and their understanding of ministry.

In our next meeting, I made the following statement to the associates. "The church must assist and help members find their place in ministry."

Many pastors and leaders, while believing this in theory, find it difficult to practice. It is often easier to do a job yourself than to get someone else to do it. The argument is, "If you want it done right, do it yourself!" This kind of reasoning, however, has a fatal theological flaw. The argument might be valid if our primary business were getting church work done. But it is not. Our first business is the growth of the church members, and members who work for the Lord getting closer to the Lord. Members who work for the church stay in the church.

It is through the plan of salvation that God seeks to save man. Part of this plan includes God using people in service. Ellen G. White makes this point clear when she states:

> God is not dependent upon people for the advancement of the plan of salvation. God might have made angels the ambassadors of truth. But in order to cultivate a spirit of benevolence in us, God has chosen to employ people to do this work.[28]

This is why every member must participate. God is trying to develop in us a spirit of love.

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[28]Ellen G. White, Counsels on Stewardship, (Washington: Review and Herald Publishing Association, 1940), p. 20.

The Bible plan is that everybody in the church should be doing something, but everybody should not be doing the same thing. This concept is emphasized in the New Testament teaching called "Spiritual Gifts." What should the church do?

1) Study spiritual gifts.
2) Help members identify their spiritual gifts.
3) Organize the church around the premise of using the congregation's gifts.

It was decided that our model would focus on these three points. Our model would be a teaching model of ministry, and that the scriptures would serve as the foundation. It was suggested that statements from Ellen G. White be used in one of the sessions, along with assessments that would help in the discovery of spiritual gifts.

In our last session, we discussed and developed surveys and tools of evaluation that would assist us in determining how effective the model was. We decided together that before moving to the congregation that the leaders of the church would engage in the model by spending time sharing, discussing and assessing themselves concerning spiritual gifts. We decided that the model would be divided into three phases.

Presentation of Model

A letter of announcement was sent out to the members. About 35-40 members responded to the invitation.

The model was divided into three (3) phases. The first phase emphasized the use of scripture. There were four (4) sessions in Phase I. Because of tradition in Adventism, it was necessary to show that spiritual gifts are Bible doctrines. Therefore, four (4) nights were spent studying major passages of scripture that dealt with spiritual gifts. (They were: Ephesians 4:1-16, I Corinthians 12 - 14, Romans 12: 1-8, 1 Peter 4:8-11) This step was very crucial because it needed to be clear that this is God's will for His church. In order to reach the community and the world, God has given spiritual gifts to the church so it can operate and function.

Phase II, consisted of two (2) sessions reviewing the writings of Ellen G. White. As previously noted, Ellen G. White is viewed and respected as an inspired writer within Adventism. Phase III, was spent assessing the members to help them discover their spiritual gifts. We assigned three (3) nights for this process.

Implementation Of Model

PHASE I:

Session I: Ephesians 4:1-16

Objective: To demonstrate why God gave spiritual gifts to the church.

A. Perfecting of the Saints.
The emphasis was placed on developing a Christian character.

B. The Work of Ministries.
The emphasis was placed on community outreach.

C. The Edifying of the Body of Christ.
The fellowship of the members brings about nurture and growth.

Method: Bible Study, lecture and dialogue were part of the study.

Time: Wednesday night, 7:00 - 8:00 PM

Session II: 1 Corinthians 12 - 14

Objective: To identify the Holy Spirit as the giver of spiritual gifts, to establish the principles of love as the motivation for the use of spiritual gifts. Liberation theology was stressed in this section. 1 Cor. 12:20-27.

Method: Bible Study, lecture and dialogue were part of the study.

Time: Wednesday night, 7:00 - 8:00 PM

Session III: Romans 12: 1-8

Objective: To make clear that members understand that all will not have the same gifts. To show how serving with our spiritual gifts, has direct relationship to our worship of God by serving others we are actually worshipping God.

Method: Bible Study, lecture and dialogue were part of the process.

Time: Wednesday night, 7:00 - 8:00 PM

Session IV: 1 Peter 4: 8-11

Objective: To show that whatever spiritual gifts God has given us we must use them as good stewards.

Method: Bible Study, lecture and dialogue were part of the study.

Time: Wednesday night, 7:00 - 8:00 PM

SUMMARY OF LEARNING

Spiritual gifts are special abilities:
(Matthew 25:15)

A) Divine endowments
B) Unique contributions

GIVEN BY THE HOLY SPIRIT

(1 Corinthians 12:11)

A) God is the Gift-giver
B) Gifts are received at New Birth

TO EVERY BELIEVER IN THE BODY OF CHRIST

(1 Corinthians 7:7, 12:7, 1 Peter 4:10)

A) All Christians possess at least one gift
B) Each one in the church has a God-ordained ministry

ACCORDING TO GOD'S GRACE
(1 Corinthians 12:18, 28, Ephesians 4:11, Romans 12:6)

A) God bestows gifts for meaningful service
B) My gifts enable God's will for my life

FOR USE WITHIN THE CONTEXT OF THE BODY
(Ephesians 1:22-23, Colossians 1:18, 1 Peter 4:10)

A) First responsibility is to the household of faith
B) Serving people glorifies God

PHASE II

Ellen G. White is believed to be an inspired writer of God. Her insight is well received by many in the ranks of the Adventist Church. Therefore, it was necessary to examine and study her statements regarding spiritual gifts. Two (2) days of dialogue and lecturing took place.

Objective: ***To show how her writings support scriptures on this subject and that the Christian church believes in spiritual gifts and their use in ministry. To also show how the church can benefit from the utilization of this Bible doctrine.***

Method: Lectures and handouts. (The handouts consisted of quotes and statements from the writings of Ellen G. White).

Time: Wednesday night, 7:00 - 8:00 PM. The following week the same time.

PHASE III

The last phase consisted of three (3) sessions. This phase emphasized assessments. Inventory tests were given to help people discover their passion, personal style and spiritual gifts.

Objective: ***To help members identify their unique spiritual gifts so they can best serve the church and the community.***

Method: Inventory Test.

For this Phase two assessments were administered. The first was the four basic temperament types - Choleric, Sanguine, Melancholy and Phlegmatic. This instrument is designed to reflect the inherited portions of one's personality. The second was a spiritual gift inventory test. This instrument is designed to help individulas identify their spiritual gifts.

Time: Wednesday night, 7:00 - 8:00 PM. This process took place for the next two weeks.

The areas that were assessed:

1) **Passion**- The basic question was, "What is it that gets you excited?" The assessment was given because it helped to show where the person could best operate and minister. Passion answers the "where" question. Where do I serve? Passion is the God-given desire that compels us to make a difference in a particular ministry.

2) **Personal Style**- The basic question was, "How does one best operate?" When it comes to our personal styles, God has designed each of us to respond to our world a little differently. Therefore, each of us prefers to relate in different ways. This assessment was given because it answered the question of "how" one is designed to serve. Because of our style or temperament some people prefer to be up front while others would like to stay in the background.

3) **Spiritual Gifts**- The basic question was, "What do I do when I serve?" This assessment was given because it answered the "what " question of what the person will do when they are serving or ministering to others.

These assessments are vital in that they will assist members in finding a ministry that will compliment the way they are gifted. This process is vital because it allows every member to function in the area of his/her strength. When this happens, members are empowered and motivated to serve. Ministry is not imposed on the members; instead it blossoms out of the members and they move into areas of fulfillment.

Results of Model

It was with the intent of moving and motivating members to become involved in the ministries of the church aforementioned model was instituted. The goal and purpose of this model were two fold.

1) Help members become aware and involved in understanding their responsibility to the church and community through of Spiritual Gifts.

2) Help members make an attitudinal shift about ministry.

These two goals became the main thrust and focus because of the survey that was given to the members. The church members survey was developed by the participants with input from the context associates. The survey was mentioned earlier in the design of the model.

The survey was given to determine the mindset of the members before and after the presentation of the model. Thirty-three surveys were returned before the model. Thirty-one after the model. The findings are as follows:

Before the Model -

1) When asked, "Have you ever been asked to serve in a church office or position?
26 Yes 7 NO

2) Would you be willing to serve in an office of the church?
22 Yes 6 No 5 No response

3) Do you feel the church has adequately prepared you for service?
21 Yes 7 No 4 No response

4) Without looking in the Bible, do you know where to find Bible texts that refer to spiritual gifts?
27 Yes 6 No

5) Do you know what is a spiritual gift?
15 Yes 18 No

6) Do you know what your spiritual gift is?
18 Yes 15 No 7 Not sure

7) Do you think if you knew your gift(s), would it aid you in working in the church?
32 Yes 1 Not sure

After -

Questions 1,2,3,4 were not considered for this particular study. More time was needed to develop the conclusions.

Question 4 revealed more members were made aware of where to find Bible references for spiritual gifts. The number moved from 27 to 31.

Question 5 revealed more members were made aware of what a spiritual gift was, the number moved from 15 to 28.

Question 6 revealed more members were made aware of their spiritual gift. The number moved from 18 to 25.

There were three significant observations made from analyzing the data of this project:

1) The members who said the church did not adequately equip them for service were the same members who did not know their spiritual gift.

2) There were some members who knew their gifts and were already working in an area of where they could best utilize their gifts.

3) The data from the survey revealed that there were members who had been in the church for more than ten years and did not know their spiritual gift(s).

The greatest impact that was made on the congregation was the exposure to the overall concept of spiritual gift. There were members who expressed to me personally that this is a concept that needed to be shared with more of our churches

and congregations in our denomination. They mentioned how they had been members in other Seventh-day Adventist churches in other cities and never really heard anything about spiritual gifts. With this exposure of spiritual gifts, I am convinced that those members who attended the sessions saw the importance of this Bible doctrine.

Chapter 3

Summary of Evaluation

To measure the overall effectiveness of this teaching model of ministry, it would be necessary to evaluate the groups that were involved. The evaluations were developed by the participant with input and feedback from the context associates and consultants. We decided to use a questionnaire after the completion of the project in order to determine if the project was successful.

The entire process was very challenging. It demanded time and patience. The process involved first the identifying of a problem. The problem that was identified was that of members not actively engaged in fruitful and fulfilling ministry. It must be mentioned that their were members who were enjoying ministry, but as a whole, there was a need to address the majority. The challenge was, "How do you get members motivated about ministry?"

After much dialogue and discussing with the context associates and consultant, we formulated the proposal by using the Bible as the center tool for this teaching model of ministry.

The model of ministry proposed the use of scriptures, the writings of Ellen G. White, and assessments of those participating members. It was then decided that to get members motivated in ministry, the desire must come from the inside and not be imposed from the outside. Therefore, the concept of spiritual gifts was emphasized as

a tool of learning.

The solution that was proposed entailed the use of a treatment that evolved out of research. The treatment came in the form of presenting spiritual gifts as a tool that would motivate members to service.

The next step involved the actual implementation or use of the treatment. In order to determine or evaluate whether the treatment was successful there must be a tool in place that can evaluate the outcome.

Therefore, a questionnaire was given to the members and the responses were:

POSITIVE COMMENTS:

* The information was well delivered

* There were new things discovered
  A. Understanding of spiritual gifts
  B. Discovering of spiritual gifts

* Ministry was clearly defined

NEGATIVE COMMENTS:

* Not enough time was given

* The assessments seem to be long

* More members should have attended

CHURCH LEADERS:
(Positive Comments)

* More members became aware of their responsibilities in the church

* The information was informative

* Discovery of spiritual gifts

CONCERNS GIVEN:

* Need to be done on an ongoing basis

* How do we reach more of our members with this information

* Not all members attended the session

Chapter 4

Observation and Reflection

There are many people in the Seventh-day Adventist denomination who are suffering and languishing. Over the course of my thirteen years in ministry, I have had the privilege to visit a number of them. In conversation with them, their main question was, "What is God's will for my life?" They say, "If I only knew what it was that God would have me to do, I would do it." There are many sincere, converted, God-fearing people who want to serve, but just do not know where or how. In asking the above question, if one wants to know God's will, that person must discover his/her spiritual gifts. As this writer sees it, the church must facilitate and help members discover their unique spiritual gifts.

Because Christ has given gifts to the church, any and every church can receive the blessings of serving humanity and ministering to their needs. The model of ministry discussed in the previous chapter is able to be replicated in any setting where there is an understanding of spiritual gifts and a willingness to do the will of God. The possibilities are endless for a church that discovers this process. Members who embrace the model will be better Christians. From my experience with the model, people who know their gifts have a handle on their spiritual job description, and they will find their place in the church with more ease. It was mentioned earlier that when

Christians know their spiritual gift, they develop a healthy self-esteem. These individuals help the church as a whole. Most importantly, they glorify God.

Limitations

The one thing that was constantly in the forefront was time. To do something like this involves a serious amount of time. There must be time given to this type of process. You must go slowly in order to go fast.

In relation to other religious groups or denominations in this document, Ellen G. White, was referred to, on several occasions, but her writings are not limited to denominations. The question that must be asked is, "Is it consistent with the Bible?" In other persuasions or denominations, there may be other persons or sources of material one wishes to use. That is fine.

A word needs to be mentioned concerning the assessments. The categories that were mentioned in the temperament assessment are broad generalization and any given person may be a combination of those four types of personalities that were mentioned.

The spiritual gifts assessments helped to identify members spiritual gifts, but should not limit individuals from exploring other gifts that were not mentioned in this spiritual gift assessment.

Personal Learning

1). How to cast or share a vision with others. It was exciting and rewarding to see how people responded to a vision that articulated the needs of the church. As a leader, I discovered that if you challenge people with an objective and give them encouragement and help them, they can achieve it.

2). Working with others demands patience. There were times when I felt I was not coming across clearly because of the resistance I felt. I soon discovered that the message was clear, and it was just that people were reluctant to change.

3). Through the process, it helped me to be open and accepting of others' point of view. I realized, as I already knew, I didn't have all the answers.

4). The peer process was very gratifying. The information about Womanist and Black Theology was very helpful in assisting me to change my stand on many issues. Inclusive language was new to me, but the concept was well received. I received a clearer understanding of the importance of Womanist Theology.

PERSONAL GOALS

1). Continue to improve and sharpen my own spiritual gifts.

2). Help create more ministries in the church.

3). Help others to help themselves.

4). Build up the church.

5). Have an ongoing process that helps members discover their gifts.

6). Minister effectively to the African American community.

7). Identify opportunities to be implement the basic tenents of Liberation in every aspect of my ministry

In summary, the Christian Church must be a dynamic church. It can ill afford to be stagnate in a day and age where major societal problems are increasingly finding their way into the congregation. The church is called by Christ to meet the needs of those who are members as well as those who are not. Opportunities for members to participate in ministry is an opportunity to grow. It is an opportunity to perfect our characters. When the Church begins to embrace the methods of Christ in ministering to others, we will see evidence of an attitudinal shift. Christ's Church will ultimately be victorious. That which is left to be determined is our willingness to embrace Christ's methods and walk as He walked. By doing so we will be perfecting our characters and thereby glorifying God.

APPENDIX A

Ellen G. White's Statements And Sources

While...we do heartily accept the Scriptures as man's whole duty toward God, we do not deny the Holy Spirit that place in the church which the Scriptures assign to it... Thus 1 Cor. 12, and Eph. 4, which defines the gifts of the Spirit of God, cannot really form a part of the rule of life of those who affirm that the Scriptures are so efficient in themselves that the gifts of the Spirit are unnecessary...The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs, and in the exposure of iniquity. They are the means by which the Spirit of God sheds light upon church difficulties, when otherwise their adjustment would be impossible. They also constitute the means whereby God preserves His people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and causing light to shine out upon that which is in danger of being wrongly understood, and therefore of being the cause of evil and division to the people of God. In short, their work is to unite the people of God in the same mind and in the same judgement upon the meaning of the Scriptures...In reception of member into our churches, we desire on this subject - (THE BAPTISMAL CANDIDATE, OF COURSE, MUST ALSO BE FULLY INFORMED ON THE OTHER BASIC DOCTRINES OF THE SEVENTH-DAY ADVENTIST CHURCH. THE SUBJECT OF SPIRITUAL GIFTS IS A NECESSARY THEME FOR PREBAPTISMAL INSTRUCTION, AND IN ALL FAIRNESS TO THE CANDIDATE HE SHOULD BE INFORMED CONCERNING ELLEN WHITE'S PROPHETIC MINISTRY.) To know two things: 1. That they believe the Bible doctrine of Spiritual Gifts;
2. That they will candidly acquaint themselves with the visions of Sister White, which have ever held so prominent place in this work. We believe that every person standing thus and carrying out this purpose will be guided in the way of truth and righteousness. And those who occupy this ground are never denied all the time they desire in this matter.[1]

God has different ways of working, and God has different workmen to whom are entrusts varied gifts. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer; another the gift of singing; another may have special power to explain the word of God with clearness. And each gift is to become a power for God, because God works with the laborer. To one God gives the word of wisdom, to another knowledge, to another faith; but all are to work under the same Head. The diversity of gifts leads to a diversity of

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[1]J.N. Andrews, "Our Use of the Visions Of Sister White," Review and Herald No. 24 (February 15, 1870), p. 245.

operations; but " it is the same God which worketh all in all.[2]

In all the Lord's arrangements, there is nothing more beautiful than the plan of giving to men and women a diversity of gifts. The church is God's garden, adorned with a variety of trees, plants and flowers. God does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do if they will labor in humility, trusting The Lord.[3]

Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service - service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.[4]

Seventh-day Adventists believe in the gifts of the Spirit. They believe that the varied operations of the Spirit of God, having been once expressly set in the church, 1 Cor. 12, Eph. 4, were designed to continue therein to the end... To them, the doctrine of spiritual gifts, as set forth in the chapters referred to, is as a special doctrine of revelation as is the Sabbath, the sanctuary, the state of the dead, or the second Advent. Taking the Scriptures to be in deed and in truth the Word of God, they cannot reject it. They can easily explain away the Sabbath, baptism, and the Lord's Supper, as doctrine of spiritual gifts, and hence believe that to reject it is to be guilty of error, and that to receive it is essential to the unity of the faith.[5]

This question is closely related to the preceding one, and the same principle applies. In the practice of the church it has not been customary to disfellowship one because he or she does not recognize the doctrine of spiritual gifts in the church, particularly the gift of prophecy as represented in the work of Mrs. White. However, if one should develop unbelief, and begin to oppose the position held by the church on the subject of spiritual gifts, the church has considered it necessary to labor for such members the same as they

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[2]Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Assoc., 1948), p. 483.

[3]Ellen G. White, Evangelism (Washington, D.C.: Review and Herald Publishing Assoc., 1970), p. 98.

[4]Ellen G. White, Christ Object Lessons (Washington D.C.: Review and Herald Publishing Assoc., 1941), p. 326.

[5]Arthur White, Biographical Sketches Of Ellen G. White Vol. 2 (Washington, D.C.: Review and Herald Publishing Assoc., 1989), p. 152.

would in the cases of those who opposed any other doctrine held by the church. They have justly become subjects for labor, not because of their lack of faith in the spirit of prophecy, but because of their spirit of opposition to a cherished faith held by the church.[6]

It is quite generally understood that the Seventh-day Adventists are believers in the perpetuity of spiritual gifts. It is also understood that we regard the visions of Sister White as given by the Spirit of God. But the use which we make of the doctrine of spiritual gifts, and particularly the visions of Sister White, is very generally misunderstood.[7]

The entrusted talents are not reserved for a favorite few who are exalted above their fellow men in education, in smartness of intellect. The talents are endowments bestowed upon the Lord's family individually, from the lowliest and most obscure to those who are in highest positions of trust. The entrusted gifts are proportioned to our varied capabilities, and everyone is to use these talents to God's glory. God is to increase their usefulness because through using them he or she becomes more and better qualified to trade on his Lord's goods and to accumulate by trading. The light of truth and all spiritual advantages are the Lord's gifts. They are to be appreciated and are to have influence upon the mind and character. We are to return to God corresponding increase, according to the gifts entrusted.[8]

The greatest cause of our spiritual feebleness as a people, is the lack of real faith in Spiritual Gifts. If they all received this kind of testimony in full faith, they would put from them those things which displease God, and would everywhere stand in union and in strength. And three-fourths of the ministerial labor now expanded to help the churches could then be spared to the work of raising up churches in new fields.[9]

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[6]Ibid, p. 494.

[7]Ibid, p. 286.

[8]Ellen G. White, This Day With God (Washington, D.C.: Review and Herald Publishing Assoc., 1993). p. 208.

[9]James White, "Second Advent Review and Sabbath Herald," Review and Herald No. 4 (January 1, 1868), p. 8.

APPENDIX B

Temperament Inventory

Temperament is the inherited part of personality, according to Hans Eysenk, a British Psychologist, as a result of his research forty (40) years ago. His studies revealed that temperament plays a major role in the formation of one's personality, and that it affects almost every major part of a person's life. Since its introduction, studies have shown that one's temperament affects: 1) moral and spiritual development, 2) academic Performance, 3) vocational choice, 4) popularity, 5) Ability to concentrate, and 6) memory, just to name a few. The four temperaments Eysenk developed are:

CHOLERIC - These people are the strong, self-willed drivers that make things happen.

Biblical examples are: Peter and Paul.

1) Bold

2) Insensitive

3) Energetic

SANGUINE - These people are warm, friendly, outgoing, energetic, optimistic, and fun to be around. Biblical examples are: John and Mark.

1) Sociable and Outgoing

2) Scatterbrained and Unorganized

3) Cheerful and Carefree

MELANCHOLY - These people are imaginative, creative, sensitive and artistic - real lovers of beauty, solitude, and perfection. Biblical examples are: Moses, Solomon and John.

1) Anxious and Emotional

2) Creative

3) Conscientious and Perfectionist

4) Moody and Sensitive

PHLEGMATIC - These people are easy going, likable, dependable, over cautious, conservative and practical. Biblical examples are: Abraham and Ruth.

1) Calm and Easygoing

2) Tactful and Diplomatic

3) Bland

4) Flexible

APPENDIX C

Church Member Survey

NAME_____

[1] Have you ever been asked to serve in a church office or position? _____

[2] Would you be willing to serve in an office of the church? _____

[3] Do you feel the church has adequately prepared you for service? _____

[4] Without looking in the Bible, do you know where to find Bible texts that refer to spiritual gifts? _____
Where? _____

[5] What is a spiritual gift?_____

_____

[6] Do you know your spiritual gift? _____

[7] How long have you been a member? _____

[8] Do you think knowing your gift(s) would aid you in working in the church? _____

APPENDIX D

Church Members Evaluation

Name _____

[1] Did you attend the meetings? If not, why?

_____

[2] Did the information address a real concern in the church?

_____

_____

[3] Was the information clear?

_____

[4] How did this model effect your views on ministry?

_____

_____

[5] How did you like the assessments?

_____

[6] What do you think are the strengths of this model?

_____

[7] What are the weakness of this model?

_____

_____

[8] Did you discover your spiritual gift(s)?

_____

[9] Do you feel adequate time was given? _____

Leader's Survey Evaluation

NAME _____

[1] How did you feel about the model being presented?

_____

[2] Did you participate in the model? _____

[3] Was this model helpful to you? _____ How?

_____

[4] What did you discover in the process? _____

_____

[5] What were the strengths? _____

_____

[6] What were the weaknesses? _____

_____

[7] Other comments _____

_____

_____

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